Food and Culinary Practices: A study on the Munda tribe cuisine

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INTRODUCTION:-

Munda community is the most dominant tribal group of eastern India. In Jharkhand they mostly resides in Chotanagpur and few population is also found in Kolhan division of Jharkhand ,Although they are well spread in the states of West Bengal, Chhattisgarh, MP, Orissa and Bihar. They are the third highest number populated tribe in Jharkhand, according to 2011 census there total population is 1,229,221 In Jharkhand . According to tradition this was the first tribe to come and settle in Chotanagpur (Pandey, 2019).

They came from proto -Austroloid race and under the Austro Asiatic branch their language is Mundari (Sharma, 2014). S. C. Roy was the pioneer ethnographer to represent this peculiar tribe , according to him they came from eastern part of Asia in 600 B.C. Munda tribe has a large population in chotanagpur area but for this research a specific area of west Singhbhum has been chosen. Field area would be divided in three villages Unduda ,Jorobari and Gundiuli of West Singhbhum district of Kolhan division in Jharkhand.

The origin of word culinary has a very direct origin from the Latin word for kitchen or cooks stove :*culina,* itself derived from a Latin word "*coquere*" meaning, "to cook"(culinarylore.com). , in other words culinary is a preparation of dish. Every community has their traditional cooking methods which is different in each transitional stages of life, a same Food has different taste according to their region because of culinary practices among them, that followed generation to generation, Food plays a very important role in our daily lives. Food can determine one's mood and performance in their day to day activities; for Example, a good breakfast can help individual Face work challenges with positive attitude, leading to the achievement of goals (Pathan, 2013). Anthropologist Margaret Mead famously wrote about how food is for gifting. What Mead meant by this is that food provides us with something More symbolic than simply nutrition (though that's certainly important). Food is meant to be Exchanged and shared with family and friends (Mujawar and Pathan, 2013). Thus food is also a way of communication. Humans make food, but, as Karl Marx said of history, "they do not make it just as they please" (Marx, 1986, p.276; Rosales, 2015).

We intake food in many manner raw to cook, when we talk about only food, it denotes both the stages and which also shows the stages of human evolution ,cooking is an invention of human being, when we talk about preparation of foods by an individual it is called culinary , and when that particular culinary followed by a community, passed on generation to generation as a part of culture ,to serve during the rituals and festivals it becomes traditional culinary practices. Such as our language, costume evolved with us our art ,folks and culinary knowledge also evolved ,French anthropologist Claude Lévi-Strauss , in his book Metalogics, resorted to cuisines and Food preparation to study various indigenous myths. Moreover, Lévi-Strauss has shown us that Food can be used when seeking to better understand what makes us human.(Marceil and Castro, 2013) as Levi Strauss gave in his concept of culinary triangle, raw ,cook to rotten ,how raw represent the natural stage (shows origin)and cooked shows the cultural stage(shows evolution) .The technological knowledge of human invented fire that change raw food

into steam, boiled ,then rotten which shows a cooked form of food (Strauss,1997). Lévi-Strauss urges us to think about food from its semiotic and communicative function. For him, the cuisine is a language, a form of communication, a complex code that allows us to Understand the mechanisms of the society to which it belongs, from which it emerges and which Gives it sense(Marceil and Castro, 2013).

Michael W. Twiffy is also a food writer, independent scholar, culinary historian, and historical interpreter personally charged with preparing, preserving and promoting African American food ways and its parent traditions in Africa and her Diaspora and its legacy in the food culture of the American South, he represent his work through his beautiful book "The cooking Gene"(2017) Michael created Afroculinaria, the first blog devoted to African American historic food ways and their legacy (Goodreads) he worked on culinary past of African and American food ways .

Culinary practices shows the traditional recipes of any community, these practices of each community are different from each other, identically accepted by other communities or nation. Human food ways are a complex result of the interaction of human nutritional needs, ecology, human logic or lack of it, and historical accident. Traditional culinary practices of tribes are mostly depend on their geographical region there origin of flavors, utilization, and preservation always stay balanced with nature ,this study aims to describe the traditional beauty of culinary practices of Munda tribe and highlight those aspects which is hidden from present communities. Food study is a dynamic study related with socio – economic, socio- political and socio cultural part of human, thus the title Food and Culinary practices make a limitation to this research.

STATE OF THE ART::-

Tribal Ethnic food pattern are mostly from their surroundings and also fully depended on nature. Ethnic foods are defined as foods originating from a heritage and culture of an ethnic group who use their knowledge of local ingredients of plants and animal sources. To illustrate, Hindu food from India, Maori food from New Zealand, and Masai food from Kenya are all considered ethnic foods. Country's cuisine that is culturally and socially accepted by consumers outside of the respective ethnic group. For example, Greek food, Indian food, Italian food, Thai food, and Korean food are all considered ethnic food outside of their own countries (Kwon, 2018). Every food is rich in nutrition and their preparation make it more beautiful and identical. Jharkhand state is an area, rich of mineral food resources, and also famous for its tribal background. The edible mineral herbs of Jharkhand are like nectar for the tribal society. Their wealth, their faith, their culture, their wisdom and their heritage lie in their local nature. As Vidyarthi gave in his famous concept of nature man spirit complex, under the sub heading nature he explored the interaction between the Malers and their habitat that is ecological setting of hill and forest ,he observed that Maler were dependent upon the hill and forest for their livelihood and survival (Upadhyay and Gaya, 2016,p.449) .

Food is a most essential part of every living being no human being or any living being survive without food it's not just a source of nutrition but a very important part of human culture, from the prehistorical stage to modern life our culinary practices shows specialties of custom and tradition whether many changes may have come but still the root values exits.

food is not merely a source of nourishment: depending on production methods, food can also become a cultural reference point, an element of regional development and a tourist resource. This occurs with "local" food, representing a model of production and consumption which suggests a strong link with the region in which the food is produced. (Montanari & Staniscia, 2009; Singh,2017)

According to Malinowski, man has different kind of needs such as social, economic, religious, ,biological, and mental also, in order to satisfy these needs man has developed material and non-material aspects of culture every aspects has a function .i,e.the satisfaction of need and according to theory of need" feeding is a primary need of human" (Upadhyay and Gaya, 2016, p. 165) . in such ways food is our primary necessity.

All animals eats, but we are the only animal that cooks. So cooking becomes more than a necessity, it is the symbol of our humanity, what marks us off from the rest of nature. The Indian food heritage is as varied as it's culture and people. On the basis of their geographical settlement their religion, custom and tradition , food pattern vary in flavors and techniques of cooking region to region.

Human society is a culture of various color in anthropology it's mainly focus on whole aspects of man, according to Herskovits "anthropology is the study of man and it's work", Hoebel also defined anthropology as holistic study of man.

In anthropology food studies has been started so earlier, E.B.Tylor who was the first to established the fact that, cooking qualified as a human universal, after that in 1885 Brouke wrote the anthropology of food's first dedicated paper "The Urine Dance of the Zuni Indians of New Mexico" in that paper he represent the Zuni's ritualized ingestion of 'vile aliment' by theorizing it was a culture survival. Audrey Richards (1932, 1939), a student of theoretician Bronislaw Malinowski, led the Way while working with nutritionists on a study of the Bemba of East Africa. Richard's Observations focused on tribal social relationships and how they served nutritional needs. Her Work and that of several like-minded investigators,(Dirkes and Hunter, 2013) . Previously the center of study was cultural aspects, their ethnic food ways but in a very limited manner, until the late 1990s Marvin Harris had done a survey, "The Rise of Anthropological theory "first published in 1968(the reference is to food taboos among east. African pastoralist) (Klein, 2019), and after the work by Sidney Mintz studies of food emerged as a core featuring in 21st century he is also regarded as the father of food anthropology due to his work "sweetness and power, the place of sugar in modern history "(1985), through this he presents thee historical anthropology of sugar, which linked the political economy. Of sugar production in the Caribbean to its transformation in Europe (England, in particular) from an elite luxury to an everyday good (Gautam,2019).

Each community food has its own story, including its nutritional benefits and its his culinary , there is a lack of information about their practices because of limited research being conducted in this area. Tamang et. Al.(2010); Singh (2017) "study stressed on the importance of ethnic food. They opined that ethnic foods possess protective properties, antioxidant, antimicrobial, probiotics, bio-nutrients, including other health-benefits. They stressed that due to rapid urbanization, other developments, especially introduction of fast foods have adverse effects on production as well as consumption patterns of ethnic

foods. Therefore people should be ascertained about the worth indigenous knowledge they possess, and biological significance of their traditional foods". this research aims to contribute to healthy lifestyles, economic development, and world peace and harmony also. Growth of technology and other market places of globalization have made the traditional food more accessible worldwide but that also impact the way of cooking and hospitality, all the food ways of tribes passed on to new generation verbally and due to the impact of other communities and lack of interest of heritage among youths these beautiful food heritage and culinary practices losing their values, these culinary practices do not only reflect their traditions but at the same time contributed significantly towards preservation and promotion of Heritage. Thus through this research we will be able to understand their patterns of culinary practices and also their historical origin and try to understand the impact of various changes.

REVIEW OF LITERATURE:-

Following books have been studied for the proposed research:-

1) Dirks and Hunger (2013) gave a brief description about food studies in anthropology how this branch emerged and it's contribution to the society and culture, and works of Anthropology and anthropologists in this new emerging field of food studies Major topics Explored within this tradition have included the food ways of particular peoples and regions; the Dynamics of various food systems; the cultural effects of ancient food ways; the ethno history of Specific commodities; food-habit formation and change; the sociocultural effects of food shortage; food-related beliefs, rituals, and symbols; eating habits and etiquettes.
2) Levi Strauss(1964) in his book "The raw and cooked" shows that Raw side of the axis being those of "natural" origin, and those on the "cooked" side being of "cultural" origin – i.e. products of human creation. Cooking shows the transition of food from its natural state to cultural state. In a form of mediation between nature and society, , and between earth and heaven. Between life and death.
3) Manjulika Gautam (2019) describe about the history and origin of food studies in anthropology and contribution of anthropologist, and how it helps to understand the food and it's importance as cultural aspects . She told that In India, the prominent works on anthropology of food were produced since the early 1980s, Arjun Appadurai (1981) published his work on the south Indian Hindu population 'Gastro-Politics in Hindu South Asia' to highlight the interactions between food and politics in a rural religious setting. Anthropology of food, culture and food problems developed Further with R.S. Khare (1976)a, (1976)b who contributed by co-chairing the International Commission on Anthropology of Food and Food Problems (1978-85) with Mary Douglas to promote the sub-disciplinary topic at transnational and international research institutions, Organizations and agencies, and further works of anthropology in food studies.
4) Gaya Pandey (2019) has given a general introduction of the Munda tribe and their arrival in Jharkhand and has described their ethnic costumes, dance, and food. He showed that Munda

people mostly consume rice and vegetables in meal, in festival marooa ka ladoo , chawal ka chilka roti meat and haria are their traditional foods.

5) Sarat Chandra Roy (1912) has given a brief description of the historical background of the Munda tribe and their cultural, social, biological and social aspects, how Munda community came from eastern part of Asia and they settled in Jharkhand in 600 B.C, their traditions and attire was simple and livelihood is also primitive they depend on nature for their livelihood .
6) Ashish Kumar Das (2012) Has Wrote about Medicinal plants of the Munda tribe and their folk medicines and also told about shaman and their work he also covers the religious aspect of Munda community. He studied on eastern Singhbhum Munda community in which he mainly showed the folk medicinal plants, such as in headache they use karanj(bark), for constipation problem they use bel(fruit) basically they have great knowledge of their surrounded nature and how they can cure themselves from natural substances.
7) Birendra Kumar Soye (2013) has explained the historical background of the Munda tribe, their social and economic system, their language, their food habits and culture. How Munda tribe perform their life cycle and rituals their social institutions and social structure.
8) Sunil Kumar Basu (1987) has described the food habits, custom , culture and rituals of Munda community he worked in Midnapur Munda tribe in which he told about their food , festivals and rituals and also their health and hygiene . Munda called their kitchen as Mandi Ora , they called their morning breakfast basi Mandi or seta pang in which they mostly consume stale rice and salt with chilly, baro baje as lunch , and evening meal as ayuppan.
9) Bimal Charan Sharma (2006, 2014) has given a brief description of the Munda tribe in his book Tribes of Jharkhand, how they emerge in Jharkhand. They mostly consume rice , maroowa, arwa chawal, mahua and any other raw food ,they found in jungle .
10) V.S. Upadhyay and Gaya Pandey (2016) has wrote about the contribution of Malinowski, and his famous. Concept of need theory in which Malinowski tried to show, that human own need and satisfaction emerged human culture and food is primary need of human culture, and according to L P Vidyarthi how tribes spiritual belief and livelihood is related with nature.
11) Sahay (2016) described about Munda community and their food system also he wrote that they mostly consume rice and vegetables only riches of them consume daal and meat, they called loari to their morning breakfast, and tikin Mandi to their lunch and Ayub Mandi to their supper in masala they mostly use haldi which they called sasang, in liquors they use haria in festivals which is made of raanu or mahua .

PROBLEM TO BE INVESTIGATED:-

Tribal livelihood represent the survivals of human being and their food heritage are their peculiar substance to be in the race of present circumstances, culinary practices among them are very rich, at present time in the globalization era their food heritage are accessible worldwide, but because of that they have been impacted also so through this research their of culinary practices would be documented to conserve and highlighted to the present society.

RESEARCH OBJECTIVES:-

Before starting any research work, research related objectives are prepared which are as follows.

- To explore seasonal culinary practices.
- To know about their feast ,fast and food taboos.
- To explore about their culinary practices in Rite de passage.
- To examine the dietary relevance of food consume by the Munda community .
- To study about their cooking ingredients, and process to present them through sketches .
- To examine what changes have come in their culinary practices .

RESEARCH QUESTION:-

Before starting any research work, research related Questions are prepared which are as follows.

- What is their seasonal culinary practices?
- What food they prepare during Feast, and Fast?
- How they follow their culinary in rite de passage?
- How they prepare their culinary dishes?
- What are the food taboos of Munda community?
- What changes have come in their culinary practices ?

RESEARCH METHODOLOGY:-

Type of research:-This research will be a descriptive study , thus qualitative methods will be taken as a research study .

Area of research:-the area of present research would be limited to three villages of Anandpur block Unduda, Jorobari and Gundiuli.

Respondent: - The respondents will be Munda community people leave at Unduda , Jorobari, and Gundiuli village of Anandpur block. (Approximately every age group would be our respondent and specially the older age female group).

Sample size and selection:- from each villages 100 Munda individual will be selected through random sampling method, emphasize male, female and children.

SOURCES OF DATA AND TOOLS TO BE USED IN COLLECTION OF DATA:-

This research work will be based on primary data and secondary data , the data would be collected with the help of tools and techniques based on the objective of the study. Following sources would be used

1) Primary Data: - for collection of primary data following techniques are going to be taken

- Interview :- for collecting data unstructured interview will be taken to understand the genesis of the dish.
- Observation:- nonparticipant observation will be used for understanding the culinary practices and cooking process .
- Schedule:- through schedule some specific portion like their family history and overall information will be noted down .
- Sampling :- to collect data, sample is most important it gives a specific planning to emphasize in a field area, to have authentic data.
- Photograph :- through photography their culinary dishes and food will be shown..
- Diagram :- through diagram , their preparation of dishes and how they make it step by step will be presented.
- Case study:- the case study will aid to highlight the traditional culinary dishes.
- Video recording :- the video recording also help to show undefined moments and methods of cooking.
- Audio recording :- this will help to collect large data that will be further analyze and bifurcated..

2) Secondary Data:- for collecting secondary data following resources are going to be used.- Books reading, website, journals, article, YouTube videos .

ANALYSIS OF DATA:-

For collected data, establishment of categories, tabulation and then drawing inferences, and table will also be used to analyze the data.

SIGNIFICANCE OF THE STUDY:-

Every research or study has their own significant ,in the same way this research has it's own importance, tribes had their beauty of intellectual property, their folk arts , folk Lore , folk dance are their identity among whole nation their culinary practices are also part of their culture that shows their beauty of cuisine is there are lots of studies done among their various non materials and material culture but very limited studies had been done in that specific area through this research their Culinary practices would be conserve in written form and also highlighted to Present studies. And help to deepen our knowledge of key issues in food studies as an emerging field of Anthropology, and also shown their worldview in the perspective of food pattern.

ITS RELEVANCE TO THE PRESENT DAY PROBLEM AND NEED TO THE SOCIETY:-

This research has its own relevance whether from social perspective, biological perspective or socio-economic perspective it will play a crucial role to contribute ethnic knowledge of food and culinary practices of tribal society and help in present era of food scarcity, obesity, and poor dietary planning. And help to understanding their indigenous knowledge of food Which exhibits

their traditional cultural heritage. And how they deal with food scarcity that also help to maintain sustainability of food.

CONTRIBUTIONS TO THE EXISTING KNOWLEDGE:-

This research will contribute in many ways to the future knowledge and add knowledge to how ethnic culinary knowledge is influenced by modern culture. The present study will make an attempt to understand the Munda community so as to preserve their culinary practices and nutritional relevance. Because no work has been conducted, thus the work will help to understand how the Munda community preserve the knowledge of culinary practices, and also work as base study for future studies on relevant topics.

FUTURE WORK:-

Tribal culinary practices has been influenced by many circumstances, this work will Explore and represent their culinary practices and as a sample population and field area is limited, future work can be done with a larger sample and area, and help in the documentation of the traditional culinary practices of the Munda tribe.

TENTATIVE CHAPTER DIVISION:-

This synopsis divided tentatively into following chapters:-

Chapter 1: Introduction

Chapter 2: Munda community and their culinary practices

Chapter 3: Seasonal culinary practices

Chapter 4: Feast, Fast and Food Taboos

Chapter 5: Culinary practices in their rite de passage

Chapter 6: Conclusion

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